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Original.

A SERMON ON
CHRISTIAN PROGRESS.

BY REV. I. D. WILLIAMSON.

"But grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To him be glory both now and forever. Amen."—II. Peter, iii., 18.

Man is a creature of progress. In his physical constitution he grows from an infant up to manhood, and during all this time his intellect is expanding, and his mental capacity enlarging, so that, at every stage, he is prepared to understand and appreciate more and more of truth. Hence it is evident, that to each individual, truth must be gradual in its manifestations. It must meet him in such forms, and develop itself in such measure, as he is prepared to receive.

He that would learn the science of Mathematics, must begin with the rudiments, and go on step by step; and it will take a long and laborious course of training before he shall have so grown in knowledge that he can comprehend the deep things of Newton, or the intricate and profound problems of Euclid.

Precisely so it is in religion. Its great truths must be gradually opened to the mind, and thus we must "grow in grace and in the knowledge of our Lord and Savior Jesus Christ." And what is true of individuals is true of the race. Humanity itself is progressive. It commences with a tender infancy, and from age to age, by slow and toilsome steps, it grows and advances, under culture and discipline, expanding in intellect, and increasing in moral stature, and thus it must continue to grow, until we arrive at the measure of the stature of Christ, who is the perfect man. Hence it will be perceived, that the revelations of truth must, of necessity, be gradual. In every age it must unfold itself in such a manner as is adapted to human wants, and shine with such measure of light as man can endure. Its full splendor, poured in an instantaneous flood upon the world, would have dazzled and blinded the eyes of humanity, and left man in the worst of all darkness, that which is produced by an excess of light.

And now, the main idea that I wish to illustrate in the present discourse is, that God has, in every age, adapted his revelations to the capacity of man, and regarded the truth that we must grow in knowledge. This great volume of revelation was not given in a day, nor is it at all likely that its treasures of knowledge will be exhausted in a year. But it was the work of ages, long enough, at least, to present an epitome of humanity in all its forms and phases, and in all stages of its development. During all these ages, God manifested his truth, as man was prepared to receive light from above. Was the light too strong; he veiled it in a form, a type or shadow, that the public eye might look upon it without pain, or, he spoke it in a parable, that it might gradually be unfolded. And hence it is, that this wonderful volume, this "Book of Books," has a word and a voice of instruction for one and for all. There is none so ignorant that he may not find a word adapted to his capacity; none so wise that he may not find depths of truth that he can not yet fathom. The little child finds God here, speaking to him as a child; and the hoary-headed sage hears him uttering the most profound mysteries of wisdom, that the world cannot yet comprehend. The poor *here* find sympathy, and the rich needful admonition. There is no depth of sorrow or adversity that does not find comfort, nor height of prosperity that is not hailed with salutary caution. Nor is there a web of circumstances whose meshes are so thick and intricate, that it finds not *here* an analogy, and a word fitly spoken, that may be appropriately applied. So that, now, and in all future generations, there is food here to nourish those who would "grow in grace." Will you grant me your attention while I attempt to illustrate, as briefly as may be, the subject as thus presented?

Commence, then, with Moses, and the revelations made through him. He found his people slaves in Egypt. They were poor, debased, and ignorant. The yoke of the oppressor was upon their necks, and his scourge upon their backs. To a people thus situated, a display of the higher moral attributes of Deity, would have passed like a grand drama, from which no truth would have reached their understandings. Their souls could not eat, much less digest or grow, upon food so far in advance of their condition. As well might you discourse to a child of the profonndest principles of Mathematics, as to such a people of the higher manifestations of God's truth. But they knew what power was, for they felt it, and the first step necessary, in order to lead them to the worship of God was, to convince them of his power, as superior to that of all the gods that men worshipped. Precisely such was the revelation made to them. The skill of the magicians was set at nought—the plague smote the cattle—the arrows of death flew thick, and the first born were smitten and dead. The devouring locusts came upon the wings of the wind—the waters sent out their frogs, and the dust its vermin—the waves of the sea were rolled back, and the hosts of Pharaoh melted away at the word of the Lord. In all these things you see an arm of *power* revealed; but you look in vain for an exhibition of the milder attributes of God. You see no illustrations of love and mercy, nor even of the higher developments of moral justice, truth and holiness. Why is this? Simply because God knew that the light of truth could not burst in a sudden flash upon the world. Man must *grow* in knowledge of God, and must learn a lesson at a time. This *first* lesson God gave him, and it was all he could then receive.

Pursue the subject and you shall find new and higher visions gradually unfolded, as man was prepared to receive them. At the rock, when the waters gushed forth from under the rod of Moses. At Sinai, where the storm raged and the earthquake shook the foundations of the mountain, you see the workings of the same power that cleft the waters of the sea and destroyed the hosts of Pharaoh. But it is not *mere* power. It is now coupled with justice, in the fact that he smote the people for their sins; and it gleams out as allied to *goodness* in the cloud by day and the pillar of fire by night—in the manna that descended for their support, and in the water that flowed for the faint and weary.

And so in the law given by Moses, God appears as a being of retributive and distributive justice. He has now the aspect of a ruler or king, who rules with stern unrelenting justice and truth. He lays judgment to the line and righteousness to the plummet, and reigns

as "king over all." And such were the only views the people were prepared to receive.

But go on, and you will find the light advancing. God now is the king. His power is established and none can resist it—his dominion none can successfully dispute. But this is not all. His throne is established in righteousness, and becomes the habitation of justice and judgment. He punishes the disobedient and redresses the wrongs of his servants. He manifests his mercy and clemency to the penitent—he discovers his compassion to the poor and destitute, in that he pleads their cause against the oppressor. In short, he is seen as the *Good King*, whose power is the defence where wisdom is the guide, and goodness is the joy and confidence of his people. David tunes his lyre and teaches the people to sing praises to the goodness of the Lord. Isaiah utters forth his burning words of devotion, and moves their hearts to rejoice in the God of their salvation; and all the prophets unfold more and more of the excellency of the Most High. The glowing light, too bright for the eyes of that age, is veiled and mellowed in the types and ceremonies of the law; but gradually the veil is uplifted, and the shadows of "better things to come" are visible. Still, God is the king, and the people see him in no higher aspect than that of a gracious sovereign and ruler. Still there is need of growth in knowledge, and the work goes on. Jesus came, the messenger of grace and truth, and immediately there opens a new and more glorious display of the perfections of God. That Almighty arm, the wonders of whose power had been so often seen in Israel—and which caused Moses himself to quake and tremble with fear—that "arm of the Lord," strong and mighty, is still seen; but it is no longer associated with the idea of the God of *battles*, nor does it belong to the Lord of Hosts. It is the arm of Israel's God and Savior. It is the arm of a *friend* and benefactor. The stern features of the ruler are relaxed. The sovereign becomes a friend, the monarch a father. Justice is seen to be administered in the tenderness of mercy, and all God's attributes are perceived to blend and harmonize in love, that "many waters can not quench, nor the floods drown." In short, God is the Universal Father. He feeds the fowls of the air and clothes the lilies of the field; he exercises a sleepless vigilance from which the falling sparrow cannot escape, and so tenderly regards his creatures that the very hairs of their heads are all numbered in his sight.

And thus it is, that God has gradually unfolded his glories, that man might grow in grace, and in the knowledge of God. First came the wonders of his power; *then* the workings of his justice; *then* his mercy and compassion; and last of all his deathless love, in which all these harmonize, rising from the inferior to the superior, until we arrive at the essence of God himself, for "God is Love." Or, if you please, *first* the master or sovereign, a being of might; then the king, the gracious ruler, and then the father. So then, the law is as Paul saith, "A schoolmaster to bring us to Christ."

Exactly corresponding with this is man's growth in the knowledge of himself. Moses, as we said, found his people slaves; and slaves they were—slaves they considered themselves under his administration. God was their sovereign, and though their allegiance was transferred, yet they were bondsmen still, nor saw they any relation subsisting between themselves and God, but that of master and servant, or between one another than that of fellow servants in bonds.

But soon God is presented in the attribute of a king, and they see themselves elevated to the dignity of subjects, entitled to the privileges and immunities of citizens, and thus they are related to each other as fellow citizens in the kingdom of God. In subsequent ages prophets taught, and unfolded more and more of the excellency of the government of God. Still they were subjects, servants laboring for hire, entitled to so much as their services merited and no more.

But Christ came, and as he revealed God in the character of a Father, so man saw himself a child and an heir. Whereas they *were* servants to be rewarded for their toil and to live by their works, *now* they are *children*, and all brethren, and heirs of God and joint-heirs with Christ. Hence Jesus says, "Henceforth I call you no more servants but friends." And Paul says, "Now ye are no more servants but sons, and if a son then an heir." And so also it is said, "Behold what manner of love the Father hath bestowed that we should be called the sons of God." And thus again you see that God's revelations have been gradually unfolded, that man might grow in grace and in knowledge. And this has been done as fast as men have been able to receive the light. In point of fact, there are but few men among those who claim to be *men* in Christ who have grown to a perception of the truth that God is a Father and man a brother. The great mass have not gone a single line beyond Moses and the prophets. Many still linger around Sinai, unable to comprehend aught but its thunders and curses. Multitudes can comprehend God in no other aspect but that of a ruler and king, and are content to be themselves subjects and servants. A few only can understand that God is their Father, and that they are children and heirs.

In this light I see the excellency of the Bible, and its peculiar adaptation to the purposes for which it claims to have been given. It is sometimes objected to the Bible, that in some of its parts its teachings are crude, and its ideas of God too low and uncultivated. But is it remembered that there are crude uncultivated minds in the world? Minds that have not grown to an ability to comprehend aught but the lowest and simplest views of God or of deity. These must needs be fed with appropriate food. As well might you complain of an arithmetic that it contained the rules of simple addition. If it contained nothing more you might complain. But though the experienced and mathematician needs not this yet the child does, and without it the work would be incomplete, and wholly unfit for the purposes of such a work.

So of the Bible. If it contained nothing more than those low views of God, it might be an objection to it. But I have shown that it ascends from the lowest to the highest, transcending even the vision of the loftiest of our race, and hence it is adapted to the exigencies of the case as a minister to progress and growth in knowledge and grace. The well-instructed and enlightened Christian needs not many of the instructions of Moses and the prophets. Let him then learn of Christ, the least of whose pupils is greater even than the greatest of the prophets. Bnt because he has discharged the schoolmaster let him not think the services of that functionary useless, for many there are who have yet need to be under tutors and governors.

In this light you may see how it is, and why it is, that there should be so many denominations among those who all found their faith on the Scriptures. They are but so many classes in the school; different grades they are in the scale of progress and growth in the knowledge of God. The fact is, each denomination has some, nay, very considerable of trnth in its faith; just as much as they are prepared to receive.

Some stop with Moses at the burning bush, and have scarce a conception of God beyond that of his mighty power. Others go on as far as Sinai, and see something of his justice. Others follow on as far as the prophets, and see a glimpse of his mercy and kindness, yet justice is the great predominating element, to which all other attributes must yield. No thought have they that all these attributes harmonize in love. They see the King, but are unable to perceive with Jesus "The Father." Now the difficulty is, not that they go to the burning bush, or to Monnt Sinai, or the Temple, but is that they *stop* there, think they have seen and know enough, and will not grow in grace and knowledge. What little they

have discovered of truth and duty, they write down as a perfect system, comprehending all truth, and resolutely forbid that any should go an inch beyond them in the divine life. It is not so much that they see wrong, as that they see not enough, and when this is coupled with a determination to see no more, there is an end of their growth in grace.

For instance. I object not that men are taught and believe in what is now called orthodoxy. It is as good a system as the great mass of the world are prepared to receive; as good as most deserve, and the reason that they have nothing better is, that God gives not pearls to swine, nor that which is holy to the dogs. Better things there are in the Bible, but not for them, for they cannot yet appreciate them. But my objection is, that they pass an interdict on all growth in knowledge. They tie a man fast in one spot, and dwarf the soul so that it can not grow, and thus instead of men in Christ they remain pigmies for life.

Let not the Latitudenarian who sneers at all distinctions of faith, and proclaims an unbounded license to follow every one that cryeth Lo! here, or Lo! there, think that he finds the warrant in the text for tearing the seal from the commission of Christ. For mark you; the Apostle does not exhort us to grow in grace, and in the knowledge of dreams and visions, nor yet in speculations that baptize rankest unbelief in the name of faith. But the exhortation is to "grow in grace, and in the knowledge of our Lord and Savior Jesus Christ. To *Him* be glory now and forever." Aye, to him be glory, for he is worthy of all honor as the author and *finisher* of our faith. In him we are to grow, and any growth that is of him is not authorized by the text. Any progression in knowledge that detracts from his glory is at war with the true idea of christian progress. I deem it a duty to make this distinction because this is a day in which much is said upon the subject of progress, and I am anxious to be distinctly understood as to the true ground I occupy. I am an advocate for progress and improvement. I plead for growth in knowledge. I aspire to a high and holy philosophy, and for revelations, if you please, high as the highest heavens. But I cannot help remembering that innovation is not always reform, and movement is not always progress. I want improvement, but let it be christian improvement. I want growth in grace and knowledge, but let it be in the grace of God, and in the knowledge of our Lord and Savior Jesus Christ. Give us revelations, but let them be revelations from heaven, through the messenger that God has sent into the world. I like philosophy, but let it be the philosophy of Christ. Talk as we will of having exhausted the knowledge of Jesus, I see in him, and in this venerable volume of God a fullness that shall last for ages to come. Wise as the world claims to be, deep and high as the human mind has gone in its search of truth, and wide as is the range of its intelligence, yet it has but caught a glimpse of the heavenly vision presented in the Gospel. We have but explored an inlet here and a sea there, while the illimitable ocean is before us; and boast as we may, we have not begun to comprehend the world and heaven-wide philosophy of the man of Nazareth. Look at it. We have seen that the Bible finds man a slave, and brings him up to a citizen; then to the dignity of a son, a child of God, and an heir of immortality. The Bible exhausted is it? How many are there in this dark world who comprehend the height, and depth, and length, and breadth of the unspeakable privilege of being a child of God, and an heir of an immortal and incorruptible inheritance, that God giveth to the race? How many who know the boundless amplitude of that grace which saith, God is thy father and man thy brother? I tell you ages shall roll away, and men may grow in knowledge until they shall be as giants compared with their present stature, before they shall comprehend thus much of God's truth.

And when the world shall have grown to this, christianity shall be found to contain higher lessons. It shall teach that there are still other ties that bind us to our fellows. That we are more than brethren—that we are all *one*. Members of the same body, each having a real interest in the welfare of the other. So closely united, and so positively one, that when one member suffers all the members suffer with it, so that we are one in interest, one in duty, and one in destiny, for weal or for wo, forever.

Nay, more. The chain of union runs from earth to heaven, and all created intelligences are thus allied, thus interested in each other's welfare. There is a nerve of sympathy extending from the lowest earth to the highest heaven, so that there is joy among the angels of God when one sinner repenteth,—and a thrill of holy delight goes up among the seraphic hosts when man is happy, for they too are one with us. In the contemplation of the glories thus revealed, the boundless fields thus presented in the gospel, who shall say its treasures are exhausted? or who shall say that there is not ample room for growth in grace, and in the knowledge of our Lord and Savior Jesus Christ? I confess that after long years of patient study of the gospel, I find its treasures of truth unexplored continually accumulating before me. My poor head has not comprehended, nor my heart felt a tithe of the law of God that is in Christ Jesus, nor can I presume to have counted the unsearchable riches of Christ. I close therefore, with the earnest exhortation of the text: "Grow in grace, and in the knowledge of our Lord and Savior, Jesus Christ. To him be glory, both now and forever. Amen."

Original.

THE DESIRE OF GOD TO HIS WORKS.

BY REV. ASHER MOORE, PHILA., PA.

"Thou wilt have a desire to the work of thine own hands."—Job, xiv., 15.

The world in which we live is filled with wonders. The broad heavens that are stretched out above us, with their countless planets, and suns, and systems, and the earth upon which we have an habitation, bear witness that some mighty Power, having existed before all created objects, has reared the vast fabric of Nature, and arranged all the wonderful machinery of the universe! In the smallest creature that lives, and even in the tender plant that rises to beautify the earth, no less than in the more stupendous works of creative Power, we see the undoubted marks of consummate skill and admirable contrivance. And the mind that is unspoiled by philosophy and vain deceit," cannot fail to recognize God in the things which he has made.

God has not only created—but he also *preserves*. He has a *desire* to the works of his hands—and he will never entirely withdraw his protection and care from anything which he has made. He put forth his creative power in the beginning, not without *purpose*—but he had a *pleasure* to fulfil, and he intended that all his works should accomplish *ends*, not unworthy of himself. Every thing was made with *design*—and any object not too insignificant to be created, cannot be considered too worthless to be regarded with care and attention. The declarations of Scripture on this subject are in perfect harmony with the suggestions of our own reason. The Revelator says, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure, that are and were created." There was no counsellor to instruct the Almighty, and no hand to direct the energies of his sovereign will. *He* spake and it was done—and his own pleasure was the great end of his creation. The Psalmist also says, in view of the variety and unbounded extent of God's works, "In *wisdom* hast thou made them all." And he still further says, "*All thy works shall praise thee, O Lord.*"

The same truth is set forth in the words, "Thou wilt

have a *desire* to the works of thine own hands." This passage has been rendered, "Thou wilt *pant* with desire, or, Thou wilt *yearn* over the work of thy hands." God will never abandon his own work—but as the *mother* yearns with solicitude and tender care over her child, so are the *tender mercies* of the Lord over all his works.—He declares the end from the beginning—and the purpose for which he created, he preserves, and will continue incessantly to watch over all the creatures to whom he has given life. The lessons which come to us from the flowers of the field and the fowls of the air, encourage hope and trust in Him who has covered the face of creation with living forms of beauty—whose paths drop fatness—and who crowns the year with his goodness! And the great teacher who was sent from Heaven to instruct us, has declared that if God so clothe the grass of the field, which soon withers away, and gives food to the fowls, that neither sow nor reap nor gather into barns, he will be much more mindful of the creaturss whom he has made and fashioned in his own divine image!

The grass which flourishes to-day, arrayed in more excellent glory than that which clothed even Solomon, is cast into the oven and consumed to-morrow, the purpose of its distinct being is soon fulfilled—and the alternations of decay and revivification succeed as the changing seasons come and go. But *man*, created but a little lower than the angels, and bearing the impress of his Maker's image and the seal of his fraternity, cannot reach the high purpose of his being in a day, and then forever cease to exist! Though now made subject to vanity, it is in the *hope* of ultimate deliverance from the bondage of corruption into the glorious liberty of the children of God! And even before the darkness of the grave was irradiated by the light of immortality, man, feeling within him the stirrings of the divinity, and longing with ardent wishes for *life* beyond the decay of his perishable body, sought consolation in the belief that the great Father of Spirits would never suffer his children to fall away and be forgotten! The afflicted man of Uz, seeing the tree spout again after it had been cut down, but beholding man lying down and not rising again from death, still felt within him a lingering consciousness that God's care would not cease nor his love be utterly withdrawn, when man should give up the ghost on earth.—He said with evident doubting, "If a man die shall he live again? All the days of my appointed time will I wait, till my change come." But he immediately added, as if glad hope had begun to revive in his soul, "Thou wilt call, and I will answer thee: thou *wilt* have a desire to the works of thine hands." And with like feelings it was said in the days of David, "For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; neither doth God respect any person; *yet doth he devise means that his banished be not expelled from him.*"

But the Gospel of Christ has fully disclosed the important fact of a future life—and we are now no longer permitted to doubt that man will *live* after death shall have wrought out its work in this mortal body, which must return to the dust of the ground, out of which it was taken. And as God has a desire to the works of his hands, and has in this world so carefully arranged every part of creation as to notice the sparrow's fall, and to number the very hairs of our heads, will that desire forever cease towards any portion of our race in the life that is to come? Will God forget to be gracious, and turn away in unrelenting fury from any creature made in his own image, and abandon such a creature to a fate utterly hopeless and wretched?

For what purpose was man created?—for what end did God intend him? This question, we think, meets the true answer in the Larger Catechism of the Presbyterian Church—and it is an answer that stands boldly out as a successful refutation of the general doctrine of that Catechism, forever condeming the barbarous notion that God's desire to the works of his hands will be changed into merciless vengeance towards a portion of our kindred spirits, who will live throughout eternity only to suffer? The first question and answer of the Catechism are stated in these words:—"Q. *What is the chief and highest end of man?* A. *Man's chief and highest end is to glorify God, and fully to enjoy him forever.*" If the makers of the Catechism had here ended their labors, they would have exhibited before the world a creed as glorious and sublime as the teachings of the Son of God. But, beginning in the spirit, they ended in the flesh—and soon leaving the guide with which they commenced, they ran at last into the wildest excesses of pagan folly, and taught for doctrines the commandments of men! And in the course of time, a man, early instructed in his catechism, but entirely forgetting its first great lesson, could thus sing of the awful fate of untold millions of creatures, made to *glorify* God, and fully to *enjoy* him forever:—

"God, in the grasp
Of his Almighty strength, took them upraised,
And threw them down, into the yawning pit
Of bottomless perdition, ruined, damned,
Fast bound in chains of darkness evermore;
And Second Death, and the Undying Worm,
Opening their horrid jaws, with hideous yell,
Falling, received their everlasting prey.
A groan returned, as down they sank, and sink,
And ever sink, among the utter dark!
A groan returned! the righteous heard the groan,
The groan of all the reprobate, when first
They felt damnation sure! and heard hell close!
And heard Jehovah and his love retire!
A groan returned! the righteous heard the groan,
As if all misery, all sorrow, grief,
All pain, all anguish, all despair, which all
Have suffered, or shall feel, from first to last,
Eternity, had gathered to one pang,
And issued in one groan of boundless wo!
And now the wall of hell, the outer wall,
First gateless, then closed round them; that which thou
Hast seen, of fiery adamant, emblazed
With hideous imagery, above all hope,
Above all flight of fancy, burning high,
And guarded evermore, by Justice, turned
To wrath, that hears, unmoved, the endless groan
Of those wasting within; and sees, unmoved,
The endless tear of vain repentance fall!"

All this, the reader may be ready to say, is truly a hard way to *glorify* God, and *fully to enjoy* him forever! But for the name of the thing, it might as well be a kind of dishonor, and even suffering! *Glorifying* over feeble, defenceless, and pleading sufferers, is not good—and all *praises* would cease when Jehovah and his love retired, and even *justice* was turned to pitiless wrath, *unmoved* by endless wastings, and tears, and groans! If such shall be the hapless fate of any creature fashioned by the hand of the Almighty, where is God's *desire* to the works of his hands? He is here represented not merely as losing his benevolent disposition, and turning away in utter forgetfulness of the work of his hands—but as seizing hold of his own children, and with more than the fury of a tiger, dashing them down into hopeless ruin, and trampling them still deeper in despair, and wretchedness, and bottomless wo!!

Surely if such be the true character of God, and if such will at last be his merciless treatment of any portion of our race, the writers of the Book which we call the Bible were never made acquainted with these things. They testify to us not only that God made all things for his own *pleasure*—but also that that pleasure will be *accomplished* when all things shall have been gathered together in Christ! He who pointed to the works of nature for the proofs of his doctrine, and illustrated the impartial beneficence of God by referring to the sun and rain, and the flowers, and the grass, gave no lessons like that which we have cited from the poet—but freely testified of the common parent and friend of our race, whom he declared to be *kind* even to the unthankful and evil!

But we heed not the dreams of poets, nor the cruel devises of earthly wisdom. Let us but know that God, the Father of our spirits, ever cherised for us one feeling of affection, and we will trust in him, and not be afraid. This consideration, feelingly realized, will call forth the gratitude of the soul, and teach us how to love him who first loved us. We rejoice that we belong to the works to which God has a parent's desire—and we feel grateful for that blessed hope which the Gospel of our Savior inspires, and which enables us to come unto a knowledge of the truth! Let this *hope* be the anchor of the soul upon the troubled voyage of mortal life—and when we shall have reached the desired haven of immortal rest and peace, we will join with universal and redeemed humanity in singing the glad songs of Moses and the Lamb, and in crying unto Him who is our portion forever, "Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy *pleasure* they are and were created!"

Feb. 1848.

Original.

LETTER FROM BR. CARGILL.

Wallpack, Sussex co., N. J., Feb. 6, 1848.

Br. Bulkeley:—It is some time since I have had the pleasure of conversing, or of enjoying any communication with you. The short time I was permitted by my situation and dependence to be in your society, and the many acts of kindness shown by yourself toward me, while we were together upon our missionary tour, have engraven you upon the tablet of my memory as one of my friends, the remembrance of whom will never be erased from my mind. You will please pardon this recurrence to your good deeds, if it should be unpleasant, for it is foreign from the subject upon which I was about to write. I presume that ere this you have learned from Br. Gallager, that there has been a Universalist Society organized in Sandiston, N. J., and that they have commenced the work of building a meeting house. The whole amount necessary for that object has been raised by subscription, so that when the work is completed, it will all be paid for. The design is to build a neat and small church, which will seat about 200 persons. The church will be ready for dedication probably, about the first of August. This is one of my preaching points. Our cause on the whole, I think, is gradually progressing in this section of the country. The light of divine truth and love has dispelled from some minds, the dark and murky clouds of ignorance, superstition and bigotry, and has brought them out of the prison-house of orthodoxy (so called) into the glorious light and liberty of the gospel, consequent upon a reception of it, in its purity, i. e. Universalism. We have however to contend with a most graceless and contemptible opposition. There is no device so small or mean in itself, but what our opposers will stoop to it in order to put a stop to the progress of our sentiments in this community. The threats of *pious* malice and hatred, and insinuations of personal violence have been expended upon yuur humble correspondent. Nor is this all. Our very *pious* and *christian* opposers have commenced a system of lying and slander about our friends, both at home and abroad—(all for the glory of God of course)—nor have I escaped the aspersions which they have endeavored to cast upon our denomination at large. Ridiculous and absurd stories have been put in circulation about myself which, of course, nobody believes in the neighborhood where I am residing, but which I find have gained credit and currency among enemies abroad where neither myself nor Universalism is known. Such is the character of one kind of opposition we have to meet with.

But there is another, which. although it is not of such an impious and unholy cast, is, to say the least, equally if not more disheartening and discouraging. I refer here to the opposition of indifference. "He that is not with us is against us." Recently I was conversing with an individual, whom I knew, from previous conversation held with him, was a person of liberal feelings and sentiments, who declared with an oath that he did not care one straw whether Universal Damnation or Universal Salvation was preached, so far as he was concerned. Such total indifference to the great and momentous subjects and truths presented in the gospel of Jesus, for our contemplation and reception is truly painful to behold. Yet such may be truly affirmed, is the condition of a large portion of the public mind of the State of New York., at least so far as my own observation and experience go. A bitter and rancorous opposition on the one hand, and a careless and total indifference on the other, are the opposing elements to the diffusion of the soul elevating and purifying doctrines which we believe and advocate. Nor is there much hope, from presen indications, that this order of things will soon cease to exist, in this State, especially so long as many of its professedly Christian churches (as is well known to be the fact) allow in their bosoms, men who have no faith in divine revelation, and are avowedly atheistical or deistical in their sentiments. So long as such a state of things is allowed to exist, and such a laxity of discipline and morality is exhibited by professedly Christian congregations, so long will such men continue attached to them and contribute to their support. But if these professedly Christian disciples think they are subserving the interests of the cause of morality or christianity by such conduct, they labor under a most fatal mistake. For men who join such churches, under such circumstances, will only look upon the act as a bargain of political preferment, worldly distinction, or gain. I do not say that these motives will operate upon all, but such will be the case with many, and the consequence will be, that discerning and honest men who have never examined the evidences for the truth of Christianity will reject it as a system of priestcraft, which was devised for the benefit of a certain class of men in community, too lazy to work.

J. D. C.

Original.

HANOVER, N. J.

We had the pleasure of visiting this neighborhood, and proclaiming the unsearchable riches of Christ, and would here express the gratification it afforded us, in seeing so many who were desirous of listening to the glad tidings of salvation. Our meetings were held in a school-house, opposite to the Presbyterian church, and was well attended indeed, much better than we had a right to expect, considering the weather. Our zealous brother L. Elliott, first preached in this place, and creating some interest, the neighbors were anxious to hear more of this new doctrine, as it was to them. Hence our visit, which we have reason to believe will be productive of some good. It was in this neighborhood, that a respectable man, named Hopper, a few years since, committed suicide, under the impression that he had been guilty of the unpardonable sin. The circumstance led to the request that we would discourse upon the subject of said sin, which we did on the last night of our meeting, to a very full house. The neighborhood around and in Hanover, presents a fine field for the labors of a missionary of our faith. When shall we have a missionary in N. Jersey? We shall embrace the opportunity ere long of visiting the friends in that part of the country again. May the Great Head of the Church give increase to the seed that has been sown.

Newark, N. J., Feb. 1848. J. G.

Gen. Quitman is a son of Rev. C. Quitman, who came to this country in 1794 from one of the Dutch West India Islands. He used to preach in his native tongue at Albany and Poughkeepsie.

THE CHRISTIAN AMBASSADOR.

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The Authority of Christ.

Our thanks are due to Br. C. H. Fay, of Roxbury, Mass., for a copy of a sermon which he delivered at the installation of Br. W. Spaulding, as Pastor of the Universalist Society in West Cambridge, Mass. The discourse is founded upon Matt. vii: 29—"For he taught them as one having authority, and not as the Scribes." We have read it with no ordinary satisfaction. It is upon an important topic—*the Authority of Christ*, which it discusses with ability. The discourse was demanded by the times. Many are very zealouly engaged in endeavoring to prove that Christ had no authority from God; that he was in no way distinguished from other teachers, except in his superior developments. But if any reliance can be placed upon the sacred record, he had authority from God, as directly given as was the authority which our Minister to England received from our government. Christ's authority was not man's, that which is derived from respect or esteem, from influence of character or dignity of person, but it was official authority, derived directly from him in whom all authority resides. When he spake, it was not as Socrates spake, with doubt and indecision, but with all the confidence of knowledge, and with all the certainty of one who infallibly knows, and who has a right to speak. When Socrates spake of God and of another life, his language betrayed his doubt and his imperfect knowledge. He conld not say as Jesus did—"As the Father knoweth me, even so know I the Father." Thus while others walked amid shadows, Jesus walked in unobstructed light; while others uttered their mere convictions, he uttered what the Father revealed to him; while others spake on their own authority, he spake on the authority of God.

Br. Fay is very happy in explaining what he means by the authority of Christ. Speaking of his authority, he asks—"Did this oracular manner naturally and necessarily appertain to his character and office, or was it merely assumed? Or, to put the question in another form, was he authorized by his Father to speak what he did, or did he, like the teachers which preceded him, speak of himself?" His answer to these inquiries is perfectly clear. He says:

"If Jesus' authoritative manner appertained naturally to his character and mission, then what he said of himself was true, 'As my Father hath taught me, I speak these things.' Further, if he was thus specially authorized to teach, then, by virtue of that authority, he is our rightful Teacher and Master. Through that authority God repeats to us, what he uttered from the cloud to Peter upon the Mount of Transfiguration, 'This is my beloved Son, in whom I am well pleased; hear ye him.'

"If this authoritative manner was merely assumed, and he had no better means of knowing the truth of what he affirmed than were possessed by the religious teachers who had preceded him, then he must be ranked in the same category with them, and is no more entitled to our confidence. Nay, he sinks below them, for the assumption of such authority would prove him either a fanatic or an imposter. Just suppose that Jesus possessed no more certain knowledge of the great doctrines upon which he dwelt, than was possessed by the venerable sage of Athens. View him, for a moment, through the medium of such a supposition. You see before you a lowly-born, uneducated tradesman, surrounded by companions as unlearned as himself, assuming an air of heaven-conferred authority, and announcing decisively doctrines which the noblest and wisest sage of a far higher civilization than Judea's, had only ventured to suggest! Ah, when we behold him through the medium of such a supposition, he sinks into the character, either of a wild fanatic or a base deceiver."

Br. Fay then proceeds to show, that the authority of Christ was real, that he was not a visionary or a pretender. He shows this

1. By prophecy. He says, that from Genesis to Malachi, there are occasional allusions to Christ. Sometimes he is promised to the Patriarchs, and sometimes the glory of his reign is unfolded. All prophecies centre in him. They describe his character, his works, his reign. While this proves that he was the promised and sent of God, it invests him with supernatural authority.

2. The second proof of Christ's authority is drawn from the consciousness, felt by the people, that he spake in the name of God. They realized that in what he taught, there was something more than the authority which ordinary teachings derive from their truth. Unlike all other teachers, he knew all things; he did not gain his knowledge by study, but to his vision the wide field of knowledge was open, and where others conjectured he spake with certainty. Eighteen hundred years have passed since he lived, and as yet we have found no error in his religion!

3. The miracles of Christ prove his authority. I cannot do the reader a greater service, than by presenting the whole of what is said on this point:

"Of late there has been much talk concerning the miracles. Some have questioned their validity because they could not see their necessity in the establishment of Christianity. I am convinced that their relation to Christ and to his object has been misconceived. To some good Christians they appear like excrescences upon his character—*there*, but useless. Others, in order to give the character fairer and more natural proportions, have plied the keen scalpel of criticism for the purpose of cutting them off. I hope to be able before I conclude this discourse to show their true relation to Christ, or, that they are essential to the symmetry of his character. Were you to ask me *why* Christ wrought miracles, my first answer would be, *because he was a miraculous person.* The miracles which he performed were as natural to him as our deeds are to us. But the miracle had a special purpose to subserve. That purpose was this, to certify his authority. This end they did subserve, for we are told that many believed on him when they saw the miracles which he did. This effect in their minds was the legitimate result of the miracles which they witnessed. Do you say it did not demonstrate the truth of his doctrines! I grant it. They were not wrought for this purpose. They *did* demonstrate that he taught by God's authority, and this was their special purpose. Men did not believe his doctrines because the dead were raised, but because they were taught by one who was able to raise the dead. They witnessed the authority of him who spoke, rather than the truth spoken. We shall have somewhat more to say respecting the validity of miracles ere our sermon is ended. We here assume it to be true that Jesus was approved of God by miracles which God did by him. And now, to those miracles we point as witnesses of his high authority. Surely he who could heal the sick and raise the dead—he who burst from the icy fetters of death himself, must be clothed with an authority commensurate with his power."

4. The perfection of Christianity proves the authority of Christ. "Religions have for their object the salvation and holiness of the human soul; and I call that religion perfect which, when rightly applied, is capable of attaining this end. That Christianity is perfectly adapted to this end has been practically demonstrated in a thousand instances. Nay, each of us has experienced enough of its reformatory power, and has become sufficiently aware of its purifying influence, as to feel conscious that, if rightly applied, it would effect our own salvation and holiness."

We would call special attention to the following remarks: "The religion of Christ was perfect when first announced. No additions to it or substractions from it were necessary. The wisdom of the world has never improved it a tittle, and when it has attempted the task it has only marred its beauty and weakened its efficacy. From the lips and life of Jesus it flowed pure and perfect. It was not thus with other systems. Rude at first, they have been improved by the prunings and additions

of the better minds of succeeding ages. All other religions have required improvements to fit them to the advancing stages of human progress. Christ's has always been in advance of society, and has been constantly improving it. Could such a religion have its origin with one who ranked with the authors of other systems?"

Well does the author say: "I am aware that it has entered into some minds that the religion of Christ is fast becoming obsolete, and that society begins to feel the need of a higher revelation. The love of novelty on the part of such may have paralized its influence over their own hearts for a time; but I feel pretty certain that that old Gospel of the blessed God which has already saved so many souls, is capable of saving many more. If men thirst for excitement, they can find Seers whose wild jargon may slake the same faster than the doctrines of the calm teacher of Bethlehem. But if their souls are oppressed with a weighty sense of sin, and they seek salvation, they will find the waters of eternal life welling up only from the depths of that Revelation which was made by the Son of God. Souls thus penitent and earnest would say to our modern Revelators, as the insane man said to the Sons of Sceva, 'Jesus I know, and Paul I know; but who are ye?'"

5. The perfectness of Christ's character proves his authority. Such was his life, that he could in truth say, "He that hath seen me, hath seen the Father." He not only surpassed all other men, but he was perfect. "Others shine with a human, he with a divine light. Now, when we remember that his perfected life was unfolded, and the Father manifested, in an age of depravity and moral darkness, among a people who thought more of the letter than of the spirit, and cared for forms rather than realities, the miracle becomes greater. Such a character was never developed under the most advantageous circumstances. Does not the fact that Christ thus lived avouch that supernatural authority which he claimed? Is it not proper that we bow reverently at his feet, and meekly learn of him?"

6. The success of Christ is the last proof given of his authority. These are declared to be commensurate with the authority which he claimed. "I venture the assertion" says the author, "that the outward, visible results of his labors were incompaiably greater than those which ever were or have been achieved by any other personage. Passing over the miracles which he performed upon physical elements, let us notice the moral results of his labors. It is here that I trace the most miraculous of his works. I believe that if we rightly measure the effects which Christ wrought upon the human soul, and upon human society, we shall discover traces of a power more miraculous than that which blasted the fig-tree or raised the dead." In proof of what is here said, reference is made to the effect of religion upon its early believers, and upon the heathen world.

We will close our notice of this excellent discourse, of which we have given only a meagre outline, by the following forcible paragraph:

"Now, as he rises before us, are we disposed to question his miracles? Is their wonder disproportionate to that of his character and life? Do they seem like unnatural myths which reverent fancy has thrown around his nature? For one, I cease to wonder that such as he healed the sick and raised the dead. It would have been the subject of greater wonder had he *not wrought miracles*. We expect to find upon the trunk of the monarch oak bold and stalwart branches, and not the delicate twigs of the garden seedling. Were the lever of Archimedes to be plied we should look for greater results than we are able to effect with our diminutive handspikes. Our expectations of results should be graduated to the power which acts rather than to our own puny strength. Looking, then, at the wonderful character of Jesus, we say that it is easier to defend him with the miracles than it would be without them. Had that wonderful character performed no wonderful works it would rise before us a vast trunk without appropriate branches—a giant cause, producing in one department of action only pigmy results."

O. A. S.

Improvements upon Christianity.

There is no mistaking the fact, and we can not deny it if we would, that numerous cliques of sceptics are plotting the downfall of Christianity. There may not be, there doubtless is not, any combination, any marshalled league for that end; but each is laboring in his own way, picking at such spots as seem to him most defective or assailable, where the least labor will meet with greatest success. One portion asserts that the claims of Christianity are extravagant, that *in principle* it is wrong, wholly insufficient to a fully developed humanity. Such tell us the world has outgrown it. They would take down the old building, and, using such material as was found worthy, with the addition of new and better, would erect a new and more perfect edifice in its place. Others contend that only *some parts* are defective. Such would go to work with pick-axe and spade, to dig out and brace up such portions of the foundation as are deficient, in a way to give it solidity, and prepare it for that convenience and elegance which they think necessary to make it attractive to a profound and philosophic age. Others still, would strip away the simple and unadorned exterior, and, with untempered mortar and fancy paints, give it a form and splendor which would make it more inviting to the refined and fashionable.

We are very far from claiming perfection on the side of the Christian Church. Heaven knows, and every candid man must admit, that there is, and for many long centuries has been, sad defects, and glaring inconsistencies in the principles and practices of many professors of Christianity No person has the temerity to claim infallibility for his sect, however sincere and zealous he may be in its support. But still we can claim, we think, without any extravagant presumption that the world, on the whole, is not actually worse because of the prevalence of Christianity, but has, in many respects, been benefitted by it. If so much is admitted, as we believe it will be without hesitation, then we can imagine how some of us have come to the conclusion that more good may be reasonably expected, by continuing to disseminate the doctrines and precepts of the Gospel. We therefore claim charity at the hands of the ultra-progressives, who repudiate Christianity as an old lumbering system of error, mischief, and rusty conservatism, illy adapted to the reformation of mankind, and totally inadequate to the honor and happiness of the world in this age of light and benevolence. Let us try the good old Bible a little longer, before we cut loose from the past and put out upon untried seas to make voyages of discovery, in order to test the thousand and one experiments proposed by the dreamers and would-be philosophers of this marvelous and wonderful age. It seems to us there is room left yet for hope that something may be done to the profit of the world by the proper use of the appliances of Christianity. We are willing to continue the trial awhile longer; and we humbly hope that by patient perseverance we may yet accomplish some good for our age and race.

W. S. B.

Juvenile Musical Festival.

Messrs. Bradbury and Nash give one of their interesting Concerts at the Tabernacle, next Wednesday, March 1st. It will be an interesting affair, worthy the attention of all the lovers of song. Messrs. B. and N. collect thousands of children in different parts of the city, and teach them gratuitously, depending on the proceeds of these Festivals for their recompense. They deserve not only the price asked, but the gratitude of the public for their services.

Mystery.

The word *mystery* occurs several times in the New Testament. Paul says, "Having made known unto us the *mystery* of his will," "Whereby, when ye read, ye may understand my knowledge in the *mystery* of Christ." It is generally supposed, that as used in the Bible, it signifies things which are incomprehensible, such as the trinity, vicarious atonement, total depravity, reprobation, and endless misery. But Paul shows that such is not its use, for he speaks of the mystery of God as something which could *be made known.* Hear him, "Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him." Eph. i: 9, 10. Here he says, *Having made known the mystery if his will.* He not only says, the mystery was made known, but he shows what it was—it was the gathering together of all things in Christ.

In the third chapter of the same epistle, he says, "How that by revelation he made known unto me the mystery, as I wrote afore in few words, whereby when ye read ye may understand my knowledge in the mystery of Christ; which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit." ver. 3–5. Here we see, not only that the mystery could be understood, but why it was called a mystery; it was because not so revealed as to be seen by all the people—*which in other ages was not made known as it is now.* He then shows what the mystery was. "That the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel," verse 6.

Thus the will and plan of God to save all were called a mystery, not because, like the trinity inexplicable, but because they were not understood by the people. In themselves they were no mystery; they were a mystery only to those who were falsely educated. Truth is not an absurdity, a contradiction, something at war with all the dictates of reason; but it is harmonious, and as capable of being understood as any problem in mathematics. According to the common opinion Christianity contains not merely riddles, but truths at war with reason and judgment, and which can not be received without making an entire surrender of the understanding. O. A. S.

Christian Candor—A Letter.

The readers of the Messenger and Ambassador may perhaps remember the circumstances of the Methodists, at Sandyston, N. J., closing their church against the Universalists, who had advertised a Conference Meeting to be held therein, in October last. The appointment was made in the said Church, on the ground that it was understood that the Church was to be free when not in use by the Methodists. And from the certificates now in my possession, from several of the most respectable inhabitants of that neighborhood, who were Universalists when the Church was built, it is made evident that they and others paid their money towards its erection, on the express condition that it was to be thus *free.* Shortly after the closing of the Church as above stated, an article appeared in the Newark Daily, a secular paper, from a Rev. Mr. Fort, of Newark, containing a letter from the Methodist preacher at Sandyston, boasting, to use their own words, that the Universalists, instead of being allowed the use of the Church, had the "no admission ticket given them." This article caused quite a discussion between Mr. Fort and myself, in the same paper; in the course of which he stated that if I knew on the "round earth" of a case where Methodists and Universalists had united in building a Church, and would let him know, he would strive for a speedy divorce of the same, for such things were very unpleasant to his feelings. "What communion" said he, "hath light with darkness, Christ with Belial, a believer with an infidel?" He really seemed filled with the desire to go forth as a Missionary, to break up these union meeting-houses, or else he could not believe there were such liberal Methodists on the "round earth" who would so unite. Such Union Churches, it is well known, however, are quite common in the East, New York State, and perhaps the West. But when I referred to some of these places, he was determined not to take my word for it. I promised several more cases when these were attended to. But perhaps the work was thought to be too great. I am pleased to know that the spirit of bigotry which he manifested in this affair was viewed in its proper light. Several of our citizens, wholly unconnected with our church, have expressed themselves to me in a manner, concerning this discussion, which shows that such a spirit is not to be tolerated in these days. A short time after the discussion, I received through the Post Office a copy of the following letter, written by a member of the Methodist Church, in Newark, and which breathes so much of the spirit of the Gospel, that I am induced to publish it. Since its reception, the writer has made himself known to me, and I am happy to know that he is one of our most respectable and influential citizens.

By the way, it was stated some time since in your paper that the conduct of the Methodists at Sandyston, in closing their church against us, had induced our friends to take measures for building themselves a house of worship. I am happy to say, that I have just received word by letter that more than sufficient money has been subscribed for that purpose; a lot has been given; the contract has been made for the erection of a neat and convenient Church. A Universalist Society was also organized on the 17th ult. So we trust that much, very much good may come from the Conference that was appointed at Sandyston, N. J., in October last. The following is the letter above referred to. JAMES GALLAGER.

NEWARK, January 14, 1848.

REV. MR. GALLAGER:

In the village of Canasaraga, in Madison County, and State of New York, there is a neat little White Meeting House, built jointly by Universalists and Methodists, which has been used by them alternately with harmony for years; each society attending the ministrations of the other in a quiet, neighborly manner—hoping to benefit each other by precept and example, and perfect frankness in all their communications. The Universalists preaching that God could, through the merits and sacrifice of his Son as Mediator and Savior of the world, save all men, and that he, according to the promises in his word, would do so, The Methodists preaching as full and ample a mediator and salvation as having been provided for all men, attainable or applicable upon certain conditions, as understood by them from the Scriptures. I have heard both Universalist and Methodist preaching in that house, with much satisfaction and edification; as both parties were in the habit of preaching in a spirit of candor, rather than as is usual towards opponents, in an irritating manner, which goes not far towards edifying the judgment of men. A METHODIST.

A Model Letter.

We like the spirit of such letters as the following, the like of which it is our good fortune to receive, every now and then, from different sections of the country. We should like to receive a thousand more of a similar character. It would add to the prosperity of our establishment, and help to disseminate the truth more extensively:

DEAR SIRS:—Traveling in the Eastern part of this State, I came across your paper, entitled the "Christian Messenger." I thought it was just *the* paper I should like to subscribe for. You will please send it to, &c.

The population of Williamsburgh is now estimated at 18,000, and is rapidly increasing.

Obedience to God the Source of Freedom and Happiness.

Christianity requires all who adopt it to offer unto God the sacrifice of a sincere and contrite heart—to act from correct principles, from a sense of right, and consciousness of duty. It judges human conduct according to motives and intentions, and not from outward manifestations. It makes every man the arbiter of his own moral destiny, by giving him ability to judge for himself what is right, what is duty, and what ought to be avoided. It confers blessings where there is capacity to enjoy, and withholds, only when the bestowment would be productive of no good. Hence, it quickens to a livelier sense of duty and responsibility, by making every man feel that he is personally to answer, not for his conduct merely, but also for the *desires* he may cherish.

God requires all men to love him, which implies that every man is bound to cultivate the sentiment of gratitude and reverence, and practice obedience to all his commands. This does not abridge his liberty, but qualifies him to apprehend what is right, and to act from high and noble considerations of obligation to God and his relations to the world. He obeys God's commandments, for he knows that his rights are to be maintained, and his happiness and honor best promoted in that way. He will not deviate from the line of duty, thus indicated by the wisdom and loving mercy of God; for he has no other light by which to walk; all without, to him, is darkness, or, at best, but dim uncertainty. Satisfied of what the will of the Lord is, he hesitates not for a moment, but starts to the accomplishment of such work as is planned out for him. He takes counsel from no one whose advice diverges a single shade from the clear pathway, which opens strait before him. And hence he feels a perfect freedom, and will consent to no infringment upon his rights. The world, with its allurements, cannot, when he is in such a frame of mind, tempt him from his course, or entangle him in its snares. The frowns and sneers, or the flatteries and promises of other men, excite in him no feeling but that of pity, and serve but to arm him with a more manly fortitude, and a firmer confidence in the protection of God. His resolutions deliberately formed, under a full knowledge of the circumstances, are not to be changed, for slight reasons, or under trivial circumstances. He will not even take a progressive step till new light and principles, equally pure and sacred, are superinduced. He must have further developments to guide him in his conduct, or else he will pursue the even tenor of his way. As the plans of that government, to which he has sworn fealty, were perfected in wisdom, he looks for no sudden changes, but constantly marks the progress of that growth which promises a full maturity, and an abundant harvest. Any interference, chill winds, or dark and portentious clouds, excite no apprehensions of permanent calamity. His faith in God enables him to look beyond them all, and perceive a clear sky, a warm sun, and a rich reward. He submits, without a murmer, to the temporary inconvenience, for he entertains not a single doubt as to the result. He is willing to wait a little, till the winter be over and gone, and the singing of birds returns; for he knows that "all things, whatsoever shall work together for the good of them that love God;" and to God's will he cheerfully submits till that time comes.

Such a man is happy—happy as no other can be. God has provided no other way,—no other name is given, under heaven or amongst men—whereby we can be saved, except the name of Jesus Christ. His religion gives freedom, inspires confidence, and fills the soul with peace and love.

W. S. B.

Br. Bulkeley will preach at Oyster Bay, (Syosset) the fourth Sunday in February, (27th inst.)

Dedication at Easton, Pa.

The new Universalist Church recently erected in the Borough of Easton, was dedicated by appropriate religious services on Sunday, Feb. 20. The following was the order of service:

1—Voluntary, by the Choir.
2—Reading of the Scriptures by Rev. S. C. Bulkeley.
3—Hymn.
4—Introductory Prayer by Rev. J. S. Palmer.
6—Sermon by the Pastor, Rev. H. Burr, from Ps. 29 : 2.
7—Dedicatory Prayer, by Rev. S. C. Bulkeley.
8—Hymn.
9—Address to the Society, by Rev. T. Fisk.
10—Benediction.

The building is of stone, 43 by 63 feet in its dimensions, and contains 70 pews, that will accommodate about 500 persons. I is finished in a plain and substantial manner. and carpeted and furnished in handsome style throughout. The pulpit, in particular, is a pattern of neatness and good taste. For comeliness in appearance, and adaptedness in every respect to the purposes for which it was erected, it is excelled by few churches belonging to our own or to other denominations.

The friends in Easton, deserve much praise for their faithfulness, zeal, and liberality in thus adding another comely and convenient temple to the number that have been dedicated to the worship of a God of love. Not the least of their merits consists in the fact, that, previous to the dedication, more than sufficient had been raised, by subscription, to defray the cost of the building, and the rent of the rooms in the basement of the church, together with an adjoining building belonging to the Society, will be more than sufficient to defray the interest on the cost of the lot, thus virtually leaving them out of debt with a surplus on hand. A Society thus eligibly situated in relation to its pecuniary affairs, can scarcely fail of prosperity while its members remain true to the principles they have espoused. It is much to be regretted that a similar wise policy has no been pursued by other societies, that have been long struggling under an accumulated load of debt, with but feeble hope of being relieved from their embarrassment. Few things exert a more pernicious influence upon the prosperity of any Society, than a slack and injudicious management of its pecuniary affairs.

Notwithstanding the unpleasantness of the weather, the house was well filled by a very respectable and intelligent audience, who listened with much apparent interest to the discourse, which was well-timed and appropriate, and to the services throughout, which were of an instructive and impressive character. Br. Fisk delivered a discourse in the afternoon, and Br. Bulkeley in the evening, on both of which occasions the house was well filled by devout and attentive auditors. The choir deserve much credit for their share in the devotional exercises, and contributed not a little by their excellent performance, to heighten the joys of the occasion. It was, indeed a season of joyful interest to all concerned, and it is believed that such impressions were made, as will be lasting and salutary in their influence.

It is devoutly hoped and believed that our brethren who have now provided themselves with so desirable conveniences for worshipping God, in conformity to the exalted views which they cherish of his adorable character, will see to it that they make a wise and faithful improvement of their Christian privileges.

A census of Buffalo taken under the direction of the School Superintendent by order of the Common Council, shows a population of 40,521, of which 711 are colored. The increase from last year, when a similar census was taken, is 10,000.

Sin Against the Holy Ghost.

We do not know the author of the following brief article. If we did, we would gladly give him the credit which he deserves. Its reasoning is clear, its conclusions unanswerable. We commend the article to all believers in endless misery. They generally think, that the sin against the Holy Ghost is unpardonable. If they will read the following, they will see the many difficulties in which their view of the subject involvs them.

Blasphemy against the Holy Ghost.—Matt. xii: 31, 32.

1. If the phrase "shall not be forgiven, neither in this world, neither in the world to come," as applied to this sin, means, as our limitation brethren contend, that it will not be forgiven neither in time nor in eternity—does it not imply that there *are* sins that *will* be forgiven in time and eternity? If so, does it not teach a change in the eternal state; contrary to their terchings on that subject.

2. If the phrase, "but the sin against the Holy Ghost," implies that that blasphemy is a total and unending exception to all other sins and blasphemies—will it not also imply that all other sins and blasphemies are a total and unending exception from that committed against the Holy Ghost? If so, will it not prove that, at least, all other sin "shall be forgiven unto men?" and if forgiven—if an exception to the unending punishment of the sin against the Holy spirit, does it not prove that none of them can incur an infinite or unending punishment?

3. If the blasphemy against the Holy Spirit consisting in maliciously ascribing divine operations to an impure agency, as is intimated in the context; and if the above queries be answered in the affirmative—as they must be, if answered rationally and candidly—then what authority have preachers in this day for threatening sinners with unending damnation? Have we seen miracles performed? No; how then can we ascribe them to an impure source? If we cannot or do not, then we cannot commit the sin in question—the only sins now committed by men—must be forgiven either in time or in eternity—being an exception to the *only* unpardonable sin, according to the orthodox construction of the subject under review.

4. Should any one object, and say—"though all other sins are pardonable, yet many of them will never be pardoned"—we answer, "What can we reason but from what we know"—how forgiven? It is only by seeing the effects that we can estimate the cause—if, therefore, any sin be never forgiven, must we not, estimating it by its effects, call it an unpardonable cause? We commend these queries to every man's understanding and conscience for a candid answer before God.

Before leaving this subject we wish to ask, why the sin against the Holy Ghost is greater than the sin against the Son of Man? The true answer will show, that the former is not an infinite sin, and if not infinite, not unpardonable. The sin against the Holy Ghost was ascribing the miracles to the devil; and as miracles were the strongest proof there was of Christianity, his sin was greater than the sin against the Son of Man, because committed against greater light. According to this, then, the magnitude of sin is to be measured by the light which the sinner has; and as no sinner can have infinite light, no sinner can be guilty of infinite sin. Therefore, the sin against the Holy Ghost is not unpardonable. O. A. S.

Discussion.

We have just received from Br. J. M. Cook, of Providence, R. I., a pamphlet of 136 pages, entitled a "Discussion between Rev. A. Latham, Methodist, and Rev. J. M. Cook, Universalist. Subject John v: 28, 29." We have not had time to peruse the work, but have hastily glanced through it.

The discussion seems to have been conducted in a friendly spirit. Two of the discourses were delivered in the house of a Universalist, Br. Lester's; and two in the Methodist Church, in Fountain street. The subject, we should judge, is fully treated, and the arguments of each party put in their strongest and most favorable light, in as much as they were published by mutual consent, and under the supervision of both. We think a few would sell at this Office. If Br. C. is minded to send us a few copies, we will do what we can.

Fifth Annual Report of the N. Y. State Lunatic Asylum.

We have received the Annual Report of the Managers of the Lunatic Asylum, at Utica. The Institution is under the excellent management of Dr. Brigham, than whom a more suitable man for such a position cannot be found.

We make the following hasty extracts which will give some idea of its present condition, and the good that the institution is doing to the unfortunate part of the community for whose benefit it was established.

"At the close of the last year the number of patients at the Asylum was 374; admitted during the year 428. Of this number there have been discharged, recovered, 187; improved 70; unimproved, 25; died, 48. Total discharges during the year, 330; remaining in the Asylum Nov. 30, 1847, 472."

The whole number admitted since opening the Institution, Jan. 16, 1843, to Dec. 1, 1847, is 1509; discharged 1,137; recovered, 640; improved, 269; unimproved, 114; died, 118.

Ages when insanity commenced: under 20 years of age, 168; from 20 to 25 years of age, 315; 25 to 30, 271; 30 to 35, 203; 35 to 40, 206; 40 to 45 152; 45 to 50, 110; 50 to 55, 63; 55 to 60, 56; 60 to 65, 40; 65 to 70, 20; 70 to 75, 4; over 80 years of age, 1.

The occupations of the patients: of the men 346 were farmers 112 Labores, 49 merchants, 44 scholars, 44 scholers, 27 clerks, 28 joiners, 19 shoemakers, 17 attorneys, 13 physicians, 12 teachers, 7 in-keepers, 8 clergymen, 13 blacksmiths, 10 saddlers, 1 editor, &c., in all 813. Of the women 689 housework, 40 school girls, 20 tailoreses, 18 teachers, 14 milliners, 11 dress makers, 3 factory girls, 1 music teacher, total 796. Married 746; single 760, widows 70, widowers 33.

Among the causes mentioned as unknown 344, ill health 289, *religious anxiety* 152 (!) loss of property 78, excessive study 40, intemperance 50, Millerism 4 men, 3 women, disappointment in love, 23 men, 16 women; abuse of husband 24. perplexity in busines 41. Numerous other causes are given. We have selected the above to give some idea of the prominent causes of insanity. Some thirty or forty other causes are assigned, such as jealousy, bad conduct of children, want of occupation, domestic trouble, violent temper, sedatory habits, inhaling gas opium eating, &c.

The present report exhibits a most favorable condition of the institution. Every thing is managed on the benevolent principle, and no pains are spared to give comfort, and restore health and soundness of mind to the patients. We can not forbear the expression of our joy at the change which has been wrought in the public sentiment touching the treatment of lunatics. We confidently expect to see a similar change in the treatment of criminals, which will be attended, we have not the least doubt, with equally favorable results. W. S. B.

Misquotations from Scripture.

"God tempers the wind to the shorn lamb." A smooth line of Sterne. Compare Isa. 27: 8.

"In the midst of life we are in death." Drawn from the burial service.

"Bread and wine, which the Lord hath commanded to be received." From the Church Catechism.

"Not to be wise above what is written." Not in Scripture.

That the Spirit "would go from heart to heart, as oil from vessel to vessel." Not in Scripture.

"The merciful man is merciful to his beast." The Scripture is, "A righteous man regardeth the life of his beast." Prov. 12: 10.

"A nation shall be born in a day." "Shall a nation be born at once?" Isa. 66: 8.

"Iron sharpeneth iron, so doth a man the countenance of his friend." "Iron sharpeneth iron, so a man sharpeneth the counte nance of his friend." Prov. 27: 17.

"That he who runs may read." "That he may run that readeth it." Hab. 2: 2.

"Owe no man anything but love." "Owe no man anything, but to love one another." Rom. 13: 8.

[In the following passages the Italics are not in Scripture.

"There am I in the midst of them, *and that to bless them.*" Comp. Ex. 20: 24.

"That the word of the Lord may have free course *and run* and be glorified." 2 Thess. 3: 1.

"Above all that we ask or think, *or are worthy to receive.*" Eph. 3: 20.

"With him is plenteous redemption, *that he may be sought unto.*" Ps. 103; 7.

Prayer that "what was sown in weakness, may be raised in power." Comp. 1 Cor. 15: 43.

Neither hath it entered into the heart of man *to conceive* the things." Scripture: Neither have entered into the heart of man the things," ect.; "but God hath revealed them unto us by his spirit." 1. Cor 2: 9. H.

Addenda.

We have taken the preceding article from the "New York Observer" of Saturday last. It appears in that paper as an original communication. "To do good and communicate," is a Scriptural and rational injunction; and we hope the Observer will copy what follows, as part second of misquotations, &c.

1.—"Man is prone to evil as the sparks fly upward." This is not in the Bible. See Job v: 7: "Yet man is born unto trouble, as the the sparks fly upward." Being "prone to evil," and being "born unto trouble," are very different matters.

2.—"God *out of Christ* is a consuming fire." The words in Italic are not in the Scriptures. See Heb. xii: 29: "For our God is a consuming fire."

3.—"As the tree falls, so it lies: as death leaves us so judgment shall find us." Very erroneous quotation and mis representation. See Ecclesiastes xi: 1—3.

4.—"No self-murderer shall have eternal life." False quotation. See 1 John, iii: 15: "Whoso hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him."

5.—"It is appointed unto all men once to die, and after death the judgment." False quotation. The word ALL is not in the passage. See Heb. ix: 27: "And as it is appointed unto men once to die, but after this the judgment, so Christ was once offered," &c.

If the Observer will copy the preceding, we will try again. There are "a few more left of the same sort." A. C. T.

Capital Punishment in New Jersey.

A select Committee of the N. J. Legislature is considering the subject of Capital Punishment. A correspondent of the Tribune says, "I dropped in and found Mr. B. Rush Plumley, of this city, well known as the advocate of those unpopular 'isms,' which have the good of the public in view, presenting the objections to the death penalty, which he did concisely and well.

"Dr. Goble of Newark, member of the Legislature, defended the Draco-code in a speech of nearly three quarters of an hour, at the conclusion of which he took his hat and cane and abruptly departed, without hearing the reply. He charged the opposers of the death penalty with a desire of innovation, &c., and said it was a part of the new reform spirit, which runs into Agrarianism, Anti-Rentism, &c., that Infidels and Universalists held these views, but very few if any substantial men. His speech was an appeal to the prejudices of the Committee, and an unfair imputation upon a large class of men. After he left, Mr. Plumley reviewed his remarks, to the manifest satisfaction of the hearers. The committee will probably report a bill which the Legislature will vote down."

Telegraphic communications between Pittsburgh and St. Louis, were exchanged on Tuesday last. The distance is 900 miles, and the difference in time was found to be one hour and seven minutes from Philadelphia to St. Louis.

A Fair and Festival

Is to be held at the Coliseum, No. 450 Broadway, between Grand and Howard streets, on Thursday evening, March 2d in behalf of the Bleecker-street Society. The object is to raise funds for lighting the Church with gas. Every preparation has been made to render it a pleasant and happy occasion. Numerous and valuable articles, useful and ornamental, will be displayed, for sale at *fair* prices; and abundance of wholesome and palatable food will be provided for all who attend. To vary the entertainment there will be music, singing, and speaking. Rev. Messrs. Rayner, Ferris, Skinner, Thayer, and Lyon, are expected to be present. The public and our Universalist brethren in particular, are respestfully invited to be present. No pains will be spared to make every one who attends happy and pleased with the occasion. *Exact change* will, in all cases, be given.

Tickets of admission, including the supper, 50 cents, to be had of the Ladies and Gentlemen connected with the Society, and at the door. The Fair will be open from 3 to 11 o'clock, P. M.

Canary Birds.

These wonderful birds may be seen three times each day in the week, except Sunday and Monday, at the Lecture Room of the Society Library. They are a great curiosity, and we advise our friends to pay them a visit. We had no idea that birds could be taught so much.

New Publications.

COMSTOCK'S PHONETIC TESTAMENT.—Dr. Comstock, of Philadelphia, has published the New Testament in the Phonetic—"*Purfekt Alfabet.*" It is beautifully printed on pure white paper, octavo form. It is designed to make the public acquainted with the phonetic signs, and method of writing the English Language. It has long been agreed that our language is miserably spelled, in a crooked, and inconsistent manner. Dr Franklin, Noah Webster, and many other learned men in this country and in England have acknowledged the need of some improvement in the orthography of our language. Strong efforts are now made to accomplish a revolution in this matter—to have our language spelled according to sound—to make each letter the invariable representative of a certain sound. The task is Herculean; but patience and perseverance accomplishes wonders. Faith, like a grain of mustard seed, will remove mountains.

THE CHILDREN AT THE PHALANSTERY.—This is a familiar dialogue on education, translated by George Shaw. From the preface we give the following:

"The *Phalanstery* is the unitary building in which dwell the population of the associated township, and by extension, we give the name of *Phalanstery* to the whole of the buildings, the territory, the cultivation, the labors, and the general course of activity of that *associated township*, which is the antipodes of the divided, *parcelled* township, such as it exists now.

The *Phalanx* is the aggregate of the population which inhabits the associated township.

We call the inhabitant of the phalanstery, *Phalansterian*, as we call the inhabitant of a city, *citizen*, and of a village, *villager.*

There being no phalansteries as yet, the name of Phalansterians is also given, and we accept this qualification provisorily, to those who, after having studied and understood the social science discovered by Fourier, believe and hope that the earth will one day be covered with phalansteries, in which shall reign peace, riches, happiness, and the religious harmony of created beings with their kind and with the Creator, and who, by their labors, endeavor to hasten the epoch of this advent of Humanity to its true destiny.

These explanations appear to us sufficient to enable the following pages to be read without difficulty. We recommend them to the attention of all mothers of families."

CONSIDERATIONS RESPECTING THE LAWFULNESS OF WAR.—This is a small pamphlet by S. S. & W. Wood. Some idea of the character of the work may be gathered from the following extract.

"It will be admitted that the views and practice of the earliest converts to Christianity—living as they did, near the time of its Founder, and under the teaching of the Apostles, or their immediate successors—are entitled to great influence in deciding this momentous question; and ecclesiastical history of the highest authority establishes the fact, that the early Christians not only insisted that they were forbidden to fight—but that they manifested their sincerity, by offering up their lives, rather than violate what they deemed an injunction of their Divine Master. A few cases may here be cited:

Maximilian, a Roman youth, on being brought befote the tribunal, to be enrolled as a soldier, refused—saying to the Proconsul, "I am a Christian, ahd cannot fight." On being told that there was no alternative between bearing arms and being put to death, he promptly and firmly replied—"I cannot fight if I die." He continued firm to his principles, and was led to execution.

The primitive Christians not only refused to enlist, as soldiers, but those in the army who embraced Christianity immediately abandoned the profession, without regard to consequences.

Marcellus, a Roman centurion, on becoming a convert to Cfiristianity, promptly resigned his commission, declaring, that having become a Christian, he could serve no longer. "It is not lawful," said he, "for a Christian to bear arms for *any earthly consideration*." He continued firm in his refusal, and suffered death on that account.

Cassian, who was a notary in the same legion, on embracing Christianity, resigned his commission, and firmly adhering to the sentiments avowed by Marcellus—like him was led to execution. Martin, another Roman, who was bred to the profession of arms, on being converted to Christianity, abandoned the army saying, "I am a Christian, and therefore I cannot fight."

These are not isolated cases—many more might be adduced if it were necessary—but the fact we aim to establish will not be denied. Tertullian, in speaking of a large portion of the Roman armies, after Christianity had been widely spread over the world, expressly assures us, that "not a Christian could be found among them." Ireneus, Justin Martyr, and others, furnish conclusive evieence that the Christians of their day bore the most ample testimony to the incompatibility of war with the religion of the Gospel—and that many of them sealed their testimony with their blood. Clemens of Alexandria, speaks of Christians as the "followers of peace," and says expressly that they "used none of the implements of war." Lactantius, another early Christian, alleges that "it can never be lawful for a righteous man to go to war."

The evidence upon this point is fully sustained by the early opponents of Christianity: Celsus, who lived towards the close of the second century, accuses the Christians of his day "of refusing to bear arms, even in cases of necessity." Origen, the defender of Christianity, does not deny, but admits the fact, and justifies it, on the ground that war was unlawful."

We do not love war; it is opposed to all the feelings of our heart. We do not, however, believe in the doctrine of non-resistance; but believe it is right to use force in self-defence.

COMSTOCK'S "FONETICK MAGAZINE," published monthly, at $1 a year, by A. Comstock, M. D., No. 100 Mulberry-st, Philadelphia. Devoted to the introduction of the Phonetic method of writing our language.

THE YOUTH'S CABINET.—This is a very useful and instructive publication.

THE HISTORY OF THE BOTTLE.—This is a very interesting temperance tale, illustrated by several appropriate cuts. It was originally published in the New York Organ. It is now issued in a neat Magazine form, by Oliver & Brother. The cuts are very excellent.

CYCLOPEDIA OF MORAL AND RELIGIOUS ANECDOTES, No. 1.—This is an octavo pamphlet of about 50 pages, prepared by Rev. R. Arvine, A. M., with an introduction by Rev. G. B. Cheever, D. D. Some of the anecdotes we think hardly worthy a place in a Cyclopedia. They are generally, however, good. Leavitt, Trow & Co. 181 Broadway, publishers.

ECCLESIASTICAL UNCMONIBRA.—This is designed as an aid to the memory, in storing a correct knowledge of ecclesiastical dates. We are not able to say whether it is useful or not. It is an 18mo. of about 100 pages, chiefly made up of statistical information. It is published by Spalding & Shepard, No. 182 1-2 Broadway.

Youth's Department.

JAMES LUMBARD, EDITOR.

Original.

DIALOGUE—John and James.

BY REV. J. GALLAGER.

John—I say James, where are you going in such a hurry with your skates?

James—I am going home to get ready to attend the Sunday School exhibition to-night.

John—What, the Universalist, in Clinton street?

James—Yes sir.

John—Why James, would you be seen at the Universalist exhibition?

James—Certainly I would, why not, I should like to know?

John—Because you know that some people say it is unpopular to go there.

James—Well, it may be unpopular with some people, but I guess that Universalists are as good as their neighbors.

John—That is no doubt true, but their neighbors sometimes say, that they haven't got any religion.

James—Perhaps they have none to *talk* about, and yet if their neighbors would look at home, perhaps they would find full as little there to talk about. I tell you what it is, it is not always those who profess to be so good, and find fault with their neighbors, that are the best people in the world, nor do the most good either.

John—That's very true, I know, but you know there is nothing like being on the popular side of the question; it is a good deal easier swimming with the tide than against it.

James—Then I suppose if you were in Rome, you would kiss the Pope's great toe.

John—Not quite so bad as that. It would be carrying the popularity joke too far. There is reason in every thing.

James—There is no reason in hypocrisy. Right is right, and truth is truth; and truth, however unpopular, should be acknowledged and encouraged.

John—I know that is good doctrine. But then it will not do very well to live by, on account of its unpopularity.

James—Then I would die by it like an honest man, for mere popularity is a poor kind of food to live upon, I can tell you. And then, who will respect a man who is known not to be sincere?

John—You are about right, James, for I know some people who are despised for their conduct, while their opinions are very popular.

James—Now, John, you are getting on the right track. Try and stay there. Honesty is always the best of policy, the world over. Remember that, and stick to it; even a rogue admires honesty in others.

John—And that agrees with what Pope says, "an honest man's the noblest work of God."

James—Well, then, as you can't find fault with me for going to the Universalist Sunday School Exhibition, you better come go along, and show your determination to despise popularity seeking.

John—Why, what kind of a time are they going to have?

James—I can't say, but there is to be some tall speaking by little folks.

John—Do you know any of the speakers?

James—Yes, there's George Courier, and little Osee, that isn't bigger than a minute, and Matthew Waters, and Forrest Lee, and as to the girls, why, you'll see them if you go. And I forgot, there are two chaps going to speak that live near Boyden Foundry.

John—Good! I'll go with you, James; that is, if my parents will let me.

James—Well, I will meet you at the flag staff in Broad street.

John—Agreed. I'll be there in time, so good bye till we meet again.

James—Good bye.

Agricultural Department.

Signs of Prosperity.

FROM THE CHINESE.

Where spades grow bright, and idle swords grow dull;
Where jails are empty, and where barns are full;
Where church paths are with frequent feet outworn;
Law court-yards weedy, silent and forlorn;
Where doctors foot it, and where farmers ride;
Where age abounds, and youth is multiplied;
Where these signs are, they clearly indicate,
A happy people and well governed state.

Extract from an Address on Agriculture.

Mr. Andrew Stevenson, once Speaker to the House of Representatives, and afterwards Minister to England, in an address on agriculture in Virginia, says:

What occupation more full of dignity, duties more full of joy, than those which distinguish the husbandman! When was it that man ever rose from a state of servitude and dependance to proprietorship of land, and its cultivation, that he did not learn self-respect and become more elevated in his own esteem? Then it is that an entire change takes place. Then it is, that, breathing no low or abject spirit, he reaps from the soil a harvest of virtues. The sobriety of the father—the economy of the mother—the devoted labor of the son—the chastity of the daughter—these, these are the fruits of glorious agriculture. And this is my answer to all who decry it. I pity those who know nothing, or are incapable of enjoying that soothing, cheering, and unsurpassing influence which agriculture sheds over the mind and heart of man.

"O, friendly to the best pursuits of man;
Friendly to thought, to virtue, and to peace,
Domestic life in rural pleasure passed!"

Agriculture, says Socrates, is an employment the most worthy the application of man, the most ancient, and the most suitable to his nature; it is the common nurse of all persons, in every age and condition of life; it is a source of health, strength, plenty and riches; and of a thousand sober delights and honest pleasures. It is the mistress and school of sobriety, temperance, justice, religion, and in short, of all virtue, civil or military.

Cutting Hay for Stock.

It has frequently been asked how cutting hay for stock adds to its nutritive qualities. It is precisely upon the same principle as cutting up meat fine and making a mince of it. There is more or less nutriment in the tougher pieces, and even gristle, if these are cut fine with the chopping knife; and nicely cooked and agreeably seasoned, the dish is eaten with peculiar relish. easily digests, and goes twice as far as in the ordinary method of taking meat in slices; for under such circumstances, we reject all that is not tender, juicy, and particularly palatable. In cutting hay all the coarser parts and even straw are made agreeable to the taste of animals, especially if it be cut up and spiced with a little meal, shorts, or bran. Nor have they the power to reject any part when cut up, and as all is more or less nutritious, the hay must go farther; nor can it be pulled out or wasted as when fed loose. Another important consideration is, that an animal can fill its stomach much more easily and readily on cut than uncut food, and can then lie down and ruminate and rest, allowing the food full time to digest and distribute its strengthening qualities throughout the system, and renovate it for renewed exertion. *American Agriculturist.*

Extracts from the Farmer's Creed.

We believe in small farms and thorough cultivation.

We believe in large crops which leave the land better than they found it.

We believe in going to the bottom of things, and therefore in deep ploughing.

We believe that the best fertility of the soil is the spirit of industry, enterprise, and intelligence; without this, lime, marl, plaster, bones and green manures will be of little use.

Wounds on Cattle.—The most aggravated wounds of domestic animals are easily cured with a portion of the yolk of eggs mixed in the spirits of turpentine. The parts affected must be bathed several times with the mixture, when a perfect cure will be effected in forty-eight hours.

Miscellaneous Department.

Original

Olden Times.

A very commendable practice prevails at the East of gathering up the "Annals" of the past history of the various towns. These are more or less interesting to the native and the stranger. I have before me a book called "Mann's Annals of Dedham," and I have selected some extracts which may not be uninteresting to the readers of the "Messenger & Ambassador." The following are mainly such as relate to the religious affairs of this ancient town:

1638. April, the present burial place in the first parish was taken from the south end of the house lots of Nicholas Phillips and Joseph Kingsbury, in exchange for other lands, and set apart "for the use of a public burial place for the town forever." The first church was gathered November 8, (corresponding to the 18th November, present style,) and Mr. John Allin appointed Teacher; on the 24th April following, he was ordained as Pastor. Mr. Allin was born in England in 1596, he died August 26, 1671. The first meeting-house is erected this year; it was built upon the site now occupied by Rev. Dr. Lamson's church. Another location near this spot was originally intended for this house; but, as the record expresses it, "it is condescended for loving satisfaction to some neighbors on the East side of the little River that the meeting-house shall stand upon the end of Joseph Kingsbury's lot, notwithstanding the order made the last meeting." It was determined that the size of the house should be "in length thirty-six feet, and twenty in width, and between the top of the sill and the eaves 12 feet, the same to be girded," and covered with thatch. The worshippers were for several years called together on the Sabbath by beat of drum, for performing which service Ralph Day was, in 1646, allowed twenty shillings, to be paid in cedar boards. The second meeting-house was built in 1673, and furnished with a bell. The present meeting-house was erected on the same spot in 1763. The Bible now used in the pulpit, was presented to the parish in 1785, by Mrs. Catharine Barnard, on condition that the reading of a portion of it should forever hereafter, be made a part of the religious exercises of the day, which had not hitherto been the custom.

1657. The town having declared "that the meeting-house should be lathed upon the inside, and so daubed, and whited over workmanlike," the inhabitants turned out in a body, and the thing was done at once. The number of families in town is one hundred and sixty-six.

1672. The old meeting-house is taken down for the purpose of erecting a new one on its site. The new house is furnished with a bell. One Balch received ten shillings for one year's service in beating the drum on the Sabbath to collect the congregation. Every man who hitched his horse to the meeting-house ladder, forfeited sixpense to Robert Onion.

1674. Thomas Clap gives a bond to the town, pledging his saw-mill and all his rights and privileges therein, that Henry Earle and Elizabeth Leonard, two visiters residing with his family, or either of them, shall not be "any trouble or damage to the town." The sum of eight shillings is allowed to Nathaniel Heaton, for keeping the dogs out of the meeting-house and shutting the door.

1678. Complaints being made that many persons in the town, "in time of publique worship on the Sabbath dayes, and other times, do not attend in the seats in the meeting-house where the comity chosen by the Towne have ordered them, but intrude into seats appoynted to other persons, thereby causing disorder, to the grife and offence of many and ill example to others"—the selectmen order that all such disorderly persons be duly notified of the complaints against them, and required to attend the worship of God in the seats assigned them by the committee, under a penalty of five shillings for each neglect, one third to the informer, the other two thirds to the use of the town. The number of persons assessed this year to pay the minister's salary is one hundred and six.

1696. In March, Rev. Mr. Belcher proposed to the town that if they would make up his salary for the quarter commencing 15th December last, he will take up with a free contribution for ike remaining three quarters of the year, which proposition is acceded to by the town.

1697. March meeting, Rev. Mr. Belcher being present, "declared his kind and thankful acceptance of what the town had done for him the last year on aceount of his salary, in a way of free contribution," and his willingness to rely on the same method, instead of a salary, the present year.

1698. In March, voted, that Rev. Mr. Belcher's salary be

60*l.* in money, and to be supplied with wood. Each person to enclose his portion of the salary in a paper and to put it into the box on the Sabbath days, with his name written on the paper, that the deacon might keep an account thereof. All loose money put into the box to be accounted as a free gift to the pastor.

1715. "Whereas, great complaint is made to the town of disorders in the meeting-house by boys in playing and other ways—the town declare their mind is, that all the boys under fourteen years of age shall sit in the alleys below, or in the hindmost seats in the south gallery; and the town have left it with the selectmen to depute meet persons to take care of said boys."

1718. In March, the selectmen agreed with Jarvis Pike to take care of the boys in the meeting-house, and keep them in order three months for six shillings.

1732. Dr. Nathaniel Ames, the celebrated almanac maker, removed to Dedham from Bridgewater. He published forty almanacs in as many successive years. Doctor Ames died in 1764. He was the father of the late Dr. Nathaniel Ames, and the late Hon. Fisher Ames.

1742. The mode of admitting members into the first church was so far changed, that the candidate for admission might at his own discretion make a public confession, or a more private one before the minister.

1770. March 5, the town resolved to do their utmost for the encouragement of Domestic Manufactures; they also voted that they would use no foreign Tea, nor allow it to be used in their families, "until such time as, the Duty being first taken off, this Town shall by some future Vote grant an indulgence to drink Tea to such as have not Virtue enough to leave off the Use of it forever." At this time the inhabitants were nearly all agriculturalists.

1793. June 20, the County of Norfolk was established, and Dedham became the shire town. The method of admitting members in the first church was altered, under Rev. Mr. Haven's ministry, requiring the candidate to be propounded to the congregation by the minister; if no objection was made within fourteen days, he was admitted. The church covenant and creed were altered at the same time. Tate and Brady's version of Psalms exchanged for those of Dr. Watts, in this church.

1827. Mr. Worthington in his history of Dedham, published this year, remarks—"I have examined the criminal docket in this county for 20 years past; I do not find that any person, an inhabitant of Dedham, has during that time been convicted of any crime in the supreme court, court of sessions, or court of common pleas."

Among the Instructions of the Town to their representative in the General Court, in May, 1786, are the following:

"We are not inattentive to the almost universally prevailing complaints against the practice of the order of lawyers; and many of us too sensibly feel the effects of their unreasonable and extravagant exactions; we think their practices pernicious, and their mode unconstitutional. You will therefore endeavor, that such regulations be introduced into our Courts of Law and that such restraints be laid on the order of lawyers, as that we may have recourse to the Laws and find our security and not our ruin in them. If upon a fair discussion and mature deliberation, such a measure should appear impracticable, you are to endeavor that the order of lawyers be totally abolished; an alternative preferable to their continuing in their present mode."

The *First Church* in Dedham was gathered November 8th, 1638, three years after the settlement of the town commenced. The first house for public worship was built the same year, on the spot now occupied by the first parish meeting-house. The second meeting-house was built on the same site in 1673. This house stood until 1763, when it was taken down to give place for the present meeting-house, which was erected that year, though the building has been much altered and enlarged since that time. In 1659, the original Proprietors of the Township appropriated certain portions of their common lands, for the support of the ministry here; this being the only church then existing in the town. The annual income derived from the proceeds of these lands is now about one thousand dollars.

In 1818, a considerable portion of the members having seceded from the parish and formed a distinct society, among whom there was said to be a majority of the old church members, but a minority of the whole society, a controversy arose as to which society the funds of the church belonged, to the old or to the new society. The question was finally referred for the decision of the supreme court, which, after a full investigation, in 1821, confirmed them to this (Unitarian) church and society, then under the pastoral charge of Rev. Dr. Lamson.

First Universalist Society, in the south parish, was organized October 22, 1827. A house for public worship was erected in 1829, and dedicated January 14, 1830. The following record was made on the day of its erection: "The building this day erected, June 18, 1829, by the Universalist Society in the second parish in Dedham, is designed to be a Temple for the worship of the One Living and True God, the Universal Parent of mankind." Rev. Alfred V. Bassett was ordained as pastor of the society, June 17, 1830; died December 26, 1831. R. S. Pope, though not formally installed, continued in charge of the society for three years from April, 1833. From that time there was no settled minister until Rev. Edwin Thompson was ordained as pastor, 28th October, 1841; resigned his charge in October, 1844. Rev. C. H. Webster, the present pastor, was installed June 24, 1846.

Mr. Mann concludes with the following remarks:

The founders of Dedham were a choice few among the number of those who fled from a religious persecution in their native land, and sought in this western clime a place of refuge where they could worship their God in a manner most congenial to their feelings. Here indeed they might hope to enjoy all the benefits of religious freedom. No forms of religion had been established, no rites observed but the idolatrous worship of the untutored native Indian. It remained for themselves to be among the first in the western wilderness to erect altars to the living God.

Could the first settlers of Dedham who now repose in yonder grave-yard arise from their resting place and view the scenery around them, how changed would every object appear to their bewildered vision! The first prominent object that might attract attention peradventure would be the towering steeple, rising from the identical spot where the first meeting-house, rudely built with logs and covered with thatch, was erected by them more than two hundred years ago, and in which they were wont to assemble on the Sabbath for public worship of the universal Father.

No coat of paint adorned *their* humble temple; no windows of glass admitted the light to guide them in their devotions; no notes from the deep-toned organ mingled with their voices in the loud swelling anthem of praise; no cushioned seats, no carpetted floor or artificial warmth invited them to the place for bodily comfort and recreation. The pealing bell sent not forth its summoning notes for them. No worldly pride, or fondness for ostentatious display, impelled the first settlers of this town to congregate in the temple devoted to the service of the great Jehovah. Their devotion was the homage of the heart alone. Their deep-felt, inward feeling of dependance on a superintending Providence for preservation and support, was sufficient to induce them to brave the wintry winds and numerous inconveniences, and assemble on this consecrated spot to unite in the worship of their God in the manner their consciences dictated.

They were a hardy and a conscientious race; and, if we have not actually degenerated, it may well be a question with all of us, whether we should be as able and as willing to undergo fatigue and sufferings equal to theirs, for religion's sake, or for the sake of any thing that presented no prospect of making us richer in worldly goods? G. E. B.

Natural Bridge of Illinois.

The Natural Bridge of Illinois is situated in Jackson county, on the south side of Muddy River, about seven and a half miles south-west of the new town of Murfreesborough. It is thrown across the bed of the rivulet from perfect buttresses of nearly equal size, worn out of the rock by the water, as smooth as if cut by a chisel. The bridge is a solid rock of limestone, eighty-four feet in the span of the arch, from buttress to buttress, twenty-two feet above the bed of the stream, fifteen feet wide, seven feet thick in the centre, about twelve feet thick at the ends resting upon the two buttresses. The appearance of the whole is that of a modern stone bridge, except that the north end is a little lower than the other, though the inclination not more than two and a half feet in its length on the top.—his is one hundred and twenty feet long, and firmly and conveniently set into the opposite banks, and over which is a good road for horses.

The bridge is only about forty feet from the ledge of rocks before-named, runs parallel to its base, and both looked upon together remind one of some ancient castle with its drawbridge. Large oaks and poplars are growing upon the bridge and on the top of the ledge, while the deep tangled undergrowth gives to the whole scene an air of strange mystery. The country is volcanic; the bed of the stream is several hundred feet above the bed of the Mississippi, and it is evident that once a river cut out and ran under that bridge, and that in a shock of nature the ledge was thrown up to intercept its channel, while the whole country being elevated by the earthquake took its present astonishing condition. *Prairie Argus.*

Original.

IF WE DIE TO-DAY.

BY REV. J. B. SAX.

If we die to-day, birds will sing
As sweetly as before;
Heed not our death, but warble on
Till life with them is o'er.
They do not look to us for life—
To God their praises ring;
Long after you and I are dead,
Their hymns of praise they'll sing.

If we die to-day, the sun will shine
As brightly as before,
His disc will be as clearly white—
He will not man deplore.
He would not clothe himself in black,
Nor robes of mourning wear,
Though all the men on earth were dead—
Nor of their sorrow share.

If we die to-day, stars will shine
As calm to-morrow night:
And heaven's face a smile will wear
As gloriously bright,
As when of old creation sprung,
From chaos into light,
And morning stars and sons of God
Sang—shouted with delight!

If we die to-day, flowers, sweet flowers
Above our grave will bloom,
Regardless of the form which lies
There mouldering in its tomb.
Their sweets will scent the desert air,
Their beauties blush unseen,
Except by passing wanderer
Who walks the graves between.

If we die to-day, none will miss
The one that's gone away,
Except a few dear bosom friends
Who yet behind do stay.
The mass will not bestow a thought
Our memories upon,
But simply ask, can he be dead?
Then to their care plod on.

If we die to-day, e'en our friends
Will soon forget our name;
Or, if they still remember it,
Yet no tears will it claim.
They'll pass as blithely to their work,
And after pleasures run,
And laugh as merrily as when
Their joys and ours were one.

And this is life! How soon it goes!
How soon the vapor dies!
Alas! how few its duties done:
Alas! how soon it flies!
And of its flight who takes account?
Not birds, nor stars, nor sun;
And stranger still, not even man,
Whose race so soon is run!

O, let us heed the passing hour,
And labor in the day;
For soon, ah! very soon, we shall
The debt of nature pay.

Regard not fame—an idle breath
As fleeting as the wind;
But practice virtue, death will not
The joys of this prescind.

But after all, pray what is death?
Death, with his dreaded rod?
'Tis but an angel, kindly sent,
To call us home to God.
To call us where our fathers are—
Where all the dead shall rest;
And where, forever, all shall be
In robes of glory drest.

Rushford, N. Y.

Birth-Day Visit to Dr. Nott.

On Monday of last week the people of Franklin, Ct., to the number of nearly 150, made their annual visit to their venerable Pastor, the Rev. Dr. Nott. They have for a number of years celebrated his birth-day in a similar manner. The Doctor having reached the very advanced age of 94 years on Sunday the 24th ult., his parishioners fixed upon the Monday following for their anniversary occasion.

The day being propitious, at an early hour the old time-honored mansion was filled with happy, warm-hearted friends of every age, from the octogenarian to the child of a year, embracing whole families as well as solitary individuals, and including not only those who were upon the stage sixty-six years ago, but the cotemporaries also to the *sixth generation*, all comingling in happy groups, each anxious to salute and honor their devoted Pastor, whose birth-day had brought them together.

Besides being permitted to unite in prayer and in singing a hymn, they listened to some excellent counsel from the venerable minister. Though unusually feeble, he desired to address them, which he did in a very appropriate and feeling manner. Indeed, we think we have never known him to do better on any former occasion. He observed that it gave him great satisfaction to meet them as he then did; that when he thought of the past, of the unbounded goodness of God in so long perpetuating the relation between them of pastor and people, while every thing around had been subject to change, and of the many tokens of regard and evidences of friendship which he had experienced from them, he felt almost unable to give utterance to his emotions. He told them that his interest in their welfare was unabated; and forcibly urged them so to live that they might finally all meet in heaven.

All seemed to hang upon his lips, and to feel a deep anxiety to secure the parting blessing of the aged patriarch. It was a very general feeling that the present was probably the last time they should ever enjoy a like privilege.

The very best feelinge seemed to prevail in the assemblage, and after partaking with much zest of a profusion of good things which had been generously sent in, they separated at an early hour, having cheered the heart of their Pastor, and, as we trust, having been made the better themselves by thus mingling together.

We will only add that should the Doctor be spared till the 13th of March next, he will then have completed the *sixty-sixth year of his ministry*—a period covering almost two-thirds of a century, and almost one-third of the whole time that has elapsed since the landing of our forefathers upon Plymouth Rock. Every clergyman in this State, and as far as we know, in our country, who then sustained the pastoral relation has gone to his reward. And of all the persons of every age who lived within the limits of the First Ecclesiastical Society in Franklin sixty-six years ago, but fourteen remained among us on the 23d ult., one of whom has since died.

And for all this long period he has officiated statedly without the aid of a colleague, and has been kept from the pulpit but *eleven Sabbaths* through indisposition. We think a like case can hardly be found, in which so great an amount of ministerial labor has been performed by the same individual for so long a period. *Norwich Courier.*

Interesting to Bachelors.—A bill has been introduced into the Kentucky Legislature, levying a specific tax upon bachelors over thirty years of age, the proceeds to be devoted to the support of widows and orphans. A tax of this kind will bear rather heavily upon these poor fellows who do not get married for the very good reason that they can find nobody to have them.

True Greatness—A Beautiful Extract.

BY J. G. M'ADAM, ESQ.

Among those made famous by deeds of greatness none stand higher than Washington. The hearts of the free his shrine, the gratitude of the world, the balm that will eternise his memory, and the freedom of his country, his monument. the proud architecture of which was chiseled out in heaven. We are told that a monument should have been erected to this great name long ago to commemorate the invaluable services he bestowed upon his race. They who say so do not understand the philosophy of greatness.

Monuments have been built for so-called great men, while they yet lived, so that their smallness might be flattered with the history of their greatness. Monuments of brass and stone have been built by tyrants while yet the monumented lived that the multitude might be awed into a respect which the brass original could not create. And the lord has erected the marble pile to commemorate the spouse, ere yet her ashes are cold, that he might hurry through the burdensome duty of a respectful love. When did a son that lost a father loved and dear, erect a monument to his memory? Not till after the fountain of his grief had ceased to flow; the affection of his heart was too warm to embody itself in marble; the ideal of his father's worth was all too great and mystical to be cramped by words or reduced to sentiment. And when a country like this has lost a father, a father who loved it as a father only can love, could its affections have already become so cold as to seek the marble for its shrine, could the great ideal of his worth be traced in words, or formed into thought. Washington is now enshrined in every heart; every lip yields a willing tribute to his fame. The time to erect his monument has not yet fairly come. The big heart of the nation is too full of the original to be satisfied with any representation. The spiritual being is around us, and about us, and no commemorative model unless it be in all things perfect can meet our heart's desire. We certainly can charge no ingratitude upon the past for not having accomplished this undertaking. His compeers loved him too well to build his monument. They spent their time in giving us the idea of his inner man, and if we could live long enough to see the sunshine of his services settle upon distant institutions with the brightness that those of another age will see it, we might well delay the work of love. But we cannot live alway; our lives are fleeting fast away, and what we wish to do we must do quickly.

A Terrible Situation.—The following distressing particulars of the loss of a mail-stage near Montreal, we find in a paper of that city:

There were but two passengers, Mr. Ogden of Quebec, and Mr. Russel, of Ancaster. When the leaders plunged into the water, Mr. Ogden and Mr. Russel both leaped from the stage; the first made good his footing on the main ice, but Mr. Russel's cloak unfortunately got entangled, and before he could extricate himself he found himself in deep water.

He clung to the stage, but as the night was dark he could see nothing of his companions. The horses swam with the stage about two miles, until it grounded on a shoal, near the Isle Dorval, where the horses perished Owing to the intense cold Mr. Russel's clothes were immediately frozen to the stage, otherwise he must have been swept off, as the wind was blowing strongly. Soon after the plunge, Mr. Russell called out to the driver, Mudge, who answered that he was on a sheet of ice and drifting down; but the night was so dark that they could not see each other. Mr. Russell afterwards heard him shouting at intervals, some distance ahead of himself, and there is every probability that the unfortunate man was hurried down the Lachine Rapids.

Mr. Russell lay on the stage, where it grounded, exposed to the dreadful inclemency of the weather, for eight hours, from half past one in the morning to half past nine, at which hour he was rescued. When found his situation was distressing in the extreme; from the continuous beating of the surf over him as he lay, he had become completely encased in ice, to such an extent that it was found necessary to clear it from him with axes, before he could be detached from the stage.

Difficulty Advantageous.—Difficulty is a severe instructor set over us by the Supreme ordinance of a parental guardian and legislator, who knows us better than we know ourselves, as he loves us better too. He that wrestles with us strengthens our nerves, and sharpens our skill. Our antagonist is our helper. This amicable conflict with difficulty obliges us to an intimate acquaintance with our object, and compels us to consider it in all its relations. It will not suffer us to be superficial. *Burke.*

Oddities of Great Men.—The greatest men are often affected by the most trivial circumstances, which have no apparent connection with the effects they produce. An old gentleman felt secure against the cramp when he placed his shoes, on going to bed, so that the right shoe was on the left of the left shoe, and the toe of the right next to the heel of the left. If he did not bring the right shoe round the other side in that way, he was liable to the cramp.

Dr. Johnson put one foot upon each stone of the pavement; if he failed, he felt certain that the day would be unlucky.—Buffon, the celebrated naturalist, never wrote but in full dress. Dr. Routh of Oxford, studied in full canonicals. An eminent writer can never compose without his slippers on. A celebrated preacher of the last century, could never make a sermon with his gaiters on. A great German scholar writes with his braces off. Reiseg, the German critic, wrote his commentaries on Sophocles with a pot of porter by his side. Schlegel lectured, at the age of twenty-two, extempore, in latin, with his snuff-box in his hand; without it he could not go on.

Waterloo.—"At Waterloo," said Napoleon, "I ought to have been victorious. The chances were a hundred to one in my favor. But Ney, the bravest of the brave, at the head of forty-two thousand men, suffered himself to be delayed a whole day by some thousands of Nassau troops. Had it not been for this inexplicable inactivity, the English army would have been taken *flagrante delicto*, and annihilated without striking a blow. Grouchy, with forty thousand men, suffered Bulow and Blucher to escape him; and finally, a heavy shower of rain made the ground so soft, that it was impossible to commence the attack at day-break. Had I been able to have commenced early, Wellington's army would have been trodden down in the defiles of the forest, before the Prussians could have had time to arrive. It were otherwise lost without resource. The defeat of Wellington's army would have been peace, the repose of Europe, and the recognition of the interests of the masses and of the democracy."

Distressing Accident.—The Norwich Courier of Saturday, contains an account of a dreadful and fatal accident which happened to Mrs. James Lanman, widow of the late Judge Lanman of that city.

The Courier says that Mrs. Lanman was sitting in her dressing room, near the grate, when one corner of her apron, accidentally brought in contact with the glowing coals took fire, and before she was aware of it, a cotton shawl, and other articles of her dress were in flames. Her advanced age and infirm health and strength precluding the use of means on her own part to extinguish the fire, she rang the bell, and then starting from her room, made her way as fast as possible down two flights of two stairs to the basement, where she was met by some of the family. By this time the upper part of her body was enveloped in flames.

One of the servants had sufficient presence of mind to catch up her own dress, and, by throwing it about the person of Mrs. L., attempted to smother the flames. A colored man then got to Mrs. L., with a bucket of water, which he dashed over her, and thus the fire was finally put out.

Mrs. Lanman died on Saturday morning from the effects of the accident, aged 70. She was the second wife of Judge Lanman, and leaves four children to lament her loss. One of her sons is Park Benjamin, Esq., a gentleman well known in the literary world.

Br. Bulkeley will preach at Blauveltville, the first Sunday in March, in the morning and afternoon, and at Piermont in the evening.

MARRIED.

In New York, on Sunday evening, 20th February, by Rev. T, B. Thayer, Mr. JOHN P. HOYT and Miss JANE M., daughter of Robert Wentworth, Esq., of Buxton Centre, Maine.

DIED.

In this city, Feb. 16th, WM. CAREW, aged 49. Mr. C. was a kind husband and a worthy man. His sickness was distres ing, and borne with exemplary patience. He died as he had lived, full in the hope of everlasting happiness for all men. He has left a wife and one son.

In this city, 21st inst., AMY BRACHER, aged 12 years and 10 months. She was a fine girl, a member of the Bleecker-St. Sunday School.

MACDONALD & DUNHAM, PRINTERS.